THE

Recantations as they were ſeuerallie pronounced by VVylliam Tedder and Anthony Tyrrell: (ſometime two Seminarie Prieſts of the Engliſh Colledge in Rome, and nowe by the great mercie of almightie God conuerted, vnto the profeſſion of the Goſpell of Ieſus Chriſt) at Paules Croſſe, the day and yeere as is mentioned in their ſeuerall Tytles of theyr Recantations.

VVith an Epiſtle dedicatorie vnto her Maieſtie, and their ſeuerall Præfaces vnto the Reader, contayning the cauſes that mooued them to the ſame.

AT LONDON,
Printed by Iohn Charlewood and VVilliam Brome. Anno Domini.
M. D. LXXXVIII.

DIûa potens cuius decantant Sydera laudes,
Quæ tibi dante Deo regia ſceptra tenes.
Pro te pugnantem crûdelis ſenſit Hiberus,
Quiq; domi volûit te ſpoliare, Deum.
Sceptra tibi ſed firma manēt, et firma manebūt,
Es quoniam fælix te protegente Deo.

To the moſt noble, vertuous, and gracious Princeſſe, Elizabeth by the grace of God, Queene of England, Fraunce and Irelande, defendreſſe of the fayth. &c.

Your Maieſties two late conuerted Subiects (from Papiſme, vnto the profeſſion of the Goſpell of Ieſus Chriſt) Wylliam Tedder & Anthonie Tyrrell, wyſh long health and a moſt proſperous raigne, and finally the eternall health of body and ſoule with Ieſus Chriſt in the worlde to come.

(·.·)

Next vnto the infinite mercie of almightie God (moſt gracious Soueraigne) we haue to thanke your Maieſtie that we liue, not onelie this ſhort and tranſitorie life, which is but a paſſage vnto death: but ſo to liue, that we may die to liue for euermore. For what other aſſurance haue we of eternall life, but to die in the true faith of Ieſus Chriſt: of the which, whoſoeuer maketh wracke, it cannot bee but hee muſt perriſh euerlaſtinglie. Howe miſerablie we haue beene toſſed on the ſourges of ſchiſmes & deuiſions, howe ſore we haue beene ouerwhelmed with the waues of hereſies, and ouerflowen with the floods of Idolatrie and ſuperſtition, howe vnnaturallie we haue beene carried away from our dutifull allegeance, and howe miraculouſly we haue beene brought home againe: your Ma. in viewing this ſhort diſcourſe that followeth, in part may vnderſtand. And ſince it hath pleaſed God to conuert vs vnto his trueth, and your highnes to pardon our offences and trecheries paſſed, we can not doubt, but behauing our ſelues like true and perfect penitents vnto almighty God, and dutifull Subiects vnto your highnes: You will vouch-

ſafe to protect vs for the time to come, againſt all our enemies and aduerſaries whomſoeuer. In hope whereof, wee haue preſumed to preſent your Maieſtie (as a Newe yeeres gift) the firſt fruites of our repentaunce, beſeeching God ſo to endue vs with the gift of perſeueraunce, that we may fructifie better for the time to come. And thus beeing loth to offende your Maieſtie with manie words, moſt humbly crauing pardon for this that wee haue doone, wee ende with our humble and hartie prayers, that your Maieſtie may long liue and raigne ouer vs, to the ſetting forth and aduauncing of Gods moſt holie worde, comfort and conſolation of all good Chriſtians, and confuſion of Antechriſt and all his adhærents, whereunto vnfainedlie we ſaie

Amen.

Your highnes moſt humble
and dailie Orators.

William Tedder.
Anthonie Tyrrell.

THE Recantation made at Paules Croſſe, by William Tedder Seminarie Prieſt, the firſt of December, Anno. 1588.

PSALME. 118.

Impulſus euerſus ſum vt caderem, et Dominus ſuſcepit me.

I was ſore ſhaken that I was like to fall, but the Lord hath vpholden mee.

VVherunto is adioyned: The recantation or abiuration of Anthonie Tyrell, (ſometime Prieſte of the Engliſh Colledge in Rome,) pronounced by himſelfe at Paules Croſſe the next Sunday following, in the ſame yeere.

Sæne and allowed according to the order appointed.

AT LONDON,
Printed by Iohn Charlewoode, and VVylliam Brome. Anno.
Dom. 1588.

To the Christian Reader.

Before you come to the reading of this my recantation, I thought good to aduertise you, first of the cause that moned mee to publishe it in print, which is the satisfaction of all my Countreymen. First, of them that were present at the pronouncing of the same, for though they did heare mee speake in that place where I did vtter it, yet heard they not all that heere is sette down, for the shortnes of time caused me to omitt that which I did. Secondly, I haue added something more then was in that copie: such are moste of the authorities noted in the margent, out of the Scriptures, and certaine verses, which heere I haue put downe. Thirdlie, I thought it not sufficient to haue pronounced it in one place: I know it had beene sufficient for the assembly there present: But, my desire is, that all her Maiesties Subiects wheresoeuer, though they heard me not, shold haue if it please them, a copie of my Recantation in theyr hands. First to peruse for their satisfaction. Secondly to prayse God for myne effectuall conuersion.

I am nowe to entreate the Christian Reader, not to consider so much the stile wherein I haue written it, as the affection wherewith I did write it: and when you haue seene the same, I beseech you to pray God to continue me in that good worke, which his maiestie hath begun very gratiously in mee.

Your harty welwiller
William Tedder.

¶ The Recantation of William Tedder Seminarie Prieſte, pronounced by himſelfe at Paules Croſſe, the firſt of December. Anno. 1588.

(∴)

ALthough euen from my chyldehoode in a manner, I haue bæne noſeled vp in the faith or rather erroꝛ of the Church of Rome, (bothe my Parents bæing vehemently addicted to ẏ ſame) yet my fault was ſo much the greater, becauſe I did not onely obſtinatlie, but alſo in a manner deſperatly perſiſt in that Synagogue againſt mine owne conſcience. Foꝛ I was alwaies diſtracted in minde with doubts of the greateſt points of that Religion. As of the Pope his authoꝛitie. The doctrine of tranſubſtantiation. The pꝛeſumption of fræwill. The fancy of purgatoꝛie. The derogatoꝛie ſacrifice of the Maſſe, and ſuch like. In the which opinions I waded ſo far, that if the helpe of the Loꝛd GOD had not beene at hand, it had bæne to mine vtter ruine and confuſion.

But ſæing it hath pleaſed God to call mee backe againe, I will ſay as Dauid ſaid: If the Lord had not helped me, it had not failed but my ſoule had beene put to ſilence. *Pſal. 94.*

Againe, I was in greater faults, foꝛ though I thought they could pꝛoue theſe Articles by authoꝛitie of Counſelles and Fathers, and as they beare men in hand by good reaſons, yet could I finde not ſo much as the grounde of one woꝛde foꝛ them in the holy Scriptures. And thus bæing ouerwhelmed with ſo great waters, I was conſtrained to ſay with the Pꝛophet: I ſticke faſt in the deepe myre where no grounde is, I am come into deepe waters ſo that *Pſal. 69.*

the floods runne ouer mee.

Three causes there were which kept me so long in mine obstinacie and errors, which being compared with the cause of my returning againe, are of no force at all, because they were foolish and of men: the other, was onelie of God, whose thoughts are not as the thoughts of men.

The first of these causes which turned me so farre from the waie, was the great delight that I had in the studie of Naturall Philosophie. And in this point I was perswaded, that I should more profit in the partes beyond the Seas, then here at home in mine owne native Countrey, and therefore, partlie by the instigation of my Father, and partlie for the desire that I had to see forraine Countries, and most of all for the love that I bare vnto ỳ studie of Philosophie, I repaired vnto the Countries beyond the Seas, little considering the daungers that might ensue thereof, as the displeasure of God, the displeasure of my gracious Prince, and the offence of all my Countreymen.

The second cause, was the feare of worldly shame and temporall discredite, for I feared that then, which I finde nowe to bee true: which is, that they which were once my frendes, would become my mortall enemies, which by experience I know. I did not consider then, or els I cared not for that sentence of our Saviour: Euery one that confesseth me before men, the sonne of man shall confesse him before the Angels of God. And hee that denyeth mee before men, hee also shalbe denied before the Angels of GOD. This was the cause that made mee to take a preposterous waie, turning all things to mine own credit, when I should have turned them to the glorie of almightie God, for our Saviour saith: First seeke the

Luk. 12.

Matt. 6.

king-

dome of God and the righteoufnes of the ſame, and all other things ſhalbe giuen vnto you. Thus thinking to get credit by mine obſtinacie, I did loſe the fauour of God, the loue of my Soueraigne ẏ Quéenes moſt excellent Maieſtie, and the good will of all true ſubiects, which I hope to recouer againe, by this my free Recantation, and my further conuerſation from henceforth in my Countrey.

The third cauſe, was the tickling of vaine glorie, and this cauſe I am ſure doth detaine moſt of the contrarie ſide in their peruerſe obſtinacie, howſoeuer they bragge that they ſéeke nothing by their dealings but the glorie of God. For, I was not mooued a little to ſubmitt my ſelfe to her Maieſties mercie, and to embrace the knowledge of the true fayth, ſeeing the wicked counſell and deuilliſh deuiſes of the Pope and his Children, againſt the Quéenes moſt excellent Maieſtie, and our moſt déere Countrey. Which counſels I thought they woulde neuer haue put in execution. But when I ſaw that great practiſe come to paſſe, I meane ẏ inuaſion of this Land, God ſo mouing me (as hereafter I will manifeſt) I thought vtterlie to forſake them, although couertlye for vaine glories ſake I continued a while amongſt them. I thought it then a godly thing, and worthy of commendation for mee, to defend an euill cauſe by probable reaſons. Yet I knew it was an hard thing for Anaxagoras to proue that Snowe was blacke, or yncke white, and for me to proue light to be darknes, or darknes to be light. For it is written, I wyll deſtroy the wiſedome of the wiſe, and caſt away the vnderſtanding of the prudent. 1. Cor. 1.

But now, ſeeing it hath pleaſed almighty God, to call me to the knowledge of his trueth, in deteſtation of this vaine glorie, I will ſaie with the Apoſtle: Si 2. Cor. 11

gloriari oportet, quæ infirmitatis meæ ſunt gloriabor, that is, If I muſt needes boaſt, I will boaſt in mine infyr-
2.Cor.12 mitie. And againe, *Libenter gloriabor in infirmitatibus meis, vt inhabitet in me virtus Chriſti*: that is, I wyll gladlie boaſt in mine infirmities, that the power of Chriſt may dwell within me. Thus haue I brefely declared the cauſes which draue me out of the waie, and cauſed me to delight in vanities, and follow lyes
Pſal.4. ſo long, that if Gods grace had not bene, I had ben clene caſt awaie. But, now I ſaie againe, *Impulſus*
Pſal.118 *euerſus ſum vt caderem et dominus ſuſcepit me*, I was ſore ſhaken that I was like to fall, but the Lorde hath vpholden mee.

But here you will aſke mee the cauſe of ſo ſuddaine a change: I aunſwere, that I knowe no other but the grace of almightie GOD, the which worketh when and as it pleaſeth him. This grace haue I often refuſed for the cauſes before alledged: me thought I heard him ſaie vnto me dailie, *Ecce ſto ad*
Apo.3. *oſtium et pulſo*, Behold I ſtand knocking at thy dores. Yet was I not aſhamed to thruſt him out, and to let in his aduerſarie the deuill. I heard him cry within
Cant.5. mee, *Aperi mihi ſoror mea, amica mea, Columba mea, immaculata mea, caput meum plenum eſt rore, et cincinni mei guttis noctium*: Open vnto me my ſiſter, my friend, my Doue, my vnſpotted, my head is full of dew, and my locks with the droppes of the night. I heard him giue me theſe louing tities, but I refuſed him & gaue
Ibidem. him this aunſwer: *Expoliaui me tunica mea, quomodo induar illa? Laui pedes meos quomodo coinquinabo illos?* I haue put off my coate, howe ſhall I put it on againe? I haue waſhed my feete, howe ſhall I defile them againe? Thus continued I, vntill hee by his grace ſo ſwetly and forcibly preuented me, that whether I would or not, at length hee compelled my rebellious

wyll

wyll to obey. So that I which once did so little account of the true and auncient faith, that I counted it for an hereſie: now I ſée euidentlie, that without the ſame there is no waie to ſaluation.

Therefore, if euer you pitied anie mans caſe, I beſeech you haue compaſſyon vpon mine, conſidering that it is a thing incident to mãs nature to erre and to ſin, but to continue and perſiſt in it, is the parte of the deuill. I freelie doo confeſſe & acknowledge that I haue ſinned againſt God, my Prince, and my Countrey, as a man whoſe nature is prone, & the thoughts of whoſe hart is alwaies bent to miſchiefe, I perſiſted in mine errours a long time, as one that followed the ſuggeſtions of the Serpent, rather then the inſpirations of the ſpirit of God. But by his motion, I am returned againe to the ſhéepfold of Chriſt. Wherfore I requeſt you all, for the tender mercies of God, that you would receiue mee that returne againe, following the ſteps of our Sauiour: who diſdained not to receiue Publicans and ſinners: who left 99. ſhéepe in the wildernes and went to ſéeke one that was loſt. I haue béen like the prodigall Son, which loſely and wantonlie ſpent his portion in ryot & luſte, and was compelled to eate ſuch meate as the Hogges did. All this haue I donne, I haue ſpent that Talent which God gaue me, in maintaining the harlot of Babylon, in vpholding the chaire of peſtilence, I meane the Church of Rome, I haue fed my ſelfe with the ſwill and dregs of mens inuentions and traditions, forſaking the fountaine and fode of Gods worde. All this I haue donne: but at the laſt béeing by hunger compelled, I cryed out with that prodigall child, ſaying: *Pater peccaui in cælum et coram te, iam non ſum dignus vocari filius tuus:* Father I haue ſinned againſt heauen and before thee, I am not woorthy to bee called anie more

Gen. 6.

Luk. 15

Luk. 15

more thy Son. This confession moued his Father to compassion, who louingly embraced him, receiued him willinglie, and cherished him tenderlie. So I desire you not to refuse me, though I come late home, receiue me againe, and haue cõpassion. For our Sauiour Christ saith, *Beati misericordes quoniam ipsi misericordiam consequentur*, Blessed are the mercifull for they shall obtaine mercie. And truely to haue compassion is a thing wherein a man doth followe the example of almightie GOD, for Christe himselfe doth say, *Estote misericordes sicut pater vester misericors est*. Be you mercifull as your Father is mercifull. Receiue me I beseech you which was a fugitiue, as one that repenteth, as one that desireth rather to bee an abiect in Gods house, then to dwell in the Tabernacles of sinners. His name therefore who hath so mercifully called me, be blessed for euermore.

Matt. 5.

Luke. 6

Psal. 84.

But nowe I will come to the purpose, that is, to recant and renounce such errours, as heeretofore I haue maintained, desiring God, that as it hath pleased his heauenly goodnes to giue me the grace to forsake them, so it would also please him, to giue me the gift of perseuerance to continue, that I may no more fall into them againe.

You knowe it is the nature of the Serpent, to kepe his head whole though he put his body in danger for the defence of the same: but, if a man once bruse his head, he can no longer endure against him but he must of necessitie die. And I can no better cõpare the huge and weldie masse of Papistrie to anie thing, then vnto a Serpent, therefore in renouncing of it I will begin with the head.

The first Article of the Pope.

The Papists do think, and I did thinke the same, that the Pope was Christ his Vicar, and supreame head of the vniuersall Church here vppon the earth militant.

militant. This Article beeing mightily vpholden, and ſtoutly defended, they thinke none other of their Bulwarks can be ſhaken. They thinke alſo that hee hath ſuch a prerogatiue, that he cannot erre, whereof ryſeth this preſumption in depoſing of Princes, degradation of Biſhops, excomunication of all ſortes of people without reſpect, and of moſt light occaſion.

Hereof hee preſumeth to preſcribe Lawes to the whole Church, the which forſoth without his diſpenſation muſt be inuiolable, *Sub pena excommunicationis.* And whoſoeuer doth breake them, if it be Emperor, King, Quéene, or what Prince ſoeuer, he muſt be depoſed, ſuch wickednes hath he practized againſt the Quéenes moſt excellent Maieſtie, to his vtter ſhame and confuſion, that the Prouerbe may bee fulfilled, God ſendeth a ſhrewde Cowe ſhorte hornes. But his holines, if it pleaſe you, is not cõtented with this: hee chalengeth to himſelfe ſo great a prerogatiue, that hee wyll make and deface Articles of the Fayth at his owne will and pleaſure. *Quia Dominus Deus noſter Papa.* Hereof it ariſeth, that in that Synagogue, ſcarce any of the Laye people can tel what they beléeue: for being aſked a reaſon of their faith, they ſaie nothing els, but thus beléeueth ỹ Churche, thus ſaith the Pope. Whereas in deede, the reaſon of our Faith ſhould be taken from the word of God, for as the Pſalmiſt ſaith: *Omnis homo mendax.* Euery man is a lyer. And therefore it ſhal ſuffiſe me that the Pope is a man, and conſequently a lyer, and may not onelie erre, but alſo hath already erred, which if I deſired not to be briefe I woulde prowe, vales by thys his ſupreame vſurped authority he be deified or made a God, which thing to confeſſe is not onely impudencie but alſo intollerable blaſphemie. I therefore doe héere vtterly deteſt, abiure, and renounce him, with

Gratian.

Pſal. 116

all his excommunications, interdictions, suspentions, degradations, depositions, irregularities and a thouland such like trifling thunderbolts. I pronounce also his doctrine, not to be according to ỳ holy Scripture, but contrarie vnto it, and therefore I do freely and wylfullie recant it, thanking GOD that it hath pleased his diuine Maiestie to deliuer mee from the slauery of that Tyrant, desiring him also that I may not fall into his subiection againe.

2 Of the Masse.

Next vnto this is their blasphemous doctrine of theyr Propitiatorie sacrifice, which they cal the sacrifice of the Masse. This Masse I once did deuoutlie thinke vpon, heard with great attention, and with great reuerence I did celebrate, onelie because I thought it was indeede a sacrifice, propitiatorie both for the liuing and the deade: when as the Scripture plainlie testifieth, that *Christus semel pro peccatis nostris mortuus est, iustus pro iniustis, vt nos offeret Deo, mortificatos quidem carne, viuificatos autem spiritu.* Christ once died for our sinnes, the iust for them that were vniust, that he might offer vs vp to God, mortified in flesh, but quickned in spirite. Hetherto also doth all the Epistle to the Hebrewes tende. It was also commaunded the High Priest in the olde Law, that hee shoulde enter into *Sancta Sanctorum* but once in the yere, which similitude the Apostle, in the same Epistle, applyeth vnto ỳ onely sacrifice which Christ offered for our sins vpon the Crosse. The which because he hath once done, I think it vnlawful to haue any more propitiatorie sacrifices then that one of our Sauiour Christ. And therefore that which they call the propitiatory sacrifice of the Masse, I thinke it rather to be a derogatorie blasphemie to the passyon of Iesus Christ. And for that cause I denie that either it is a sacrifice, or available for the liuing, much

1. Pet. 4.

much leſſe for the dead. I do alſo from henceforth vtterly denounce it to be wicked, and an Idoll.

Tranſubſtantiation, a terme inuented in the Laterane Counſell, vnder Pope Innocentius the thyrde of that name, to eſtabliſh an other error as groſſe as it ſelfe, that is to ſay: The Reall preſence of Chriſte his bodie in the Sacrament (as they call it) of the Altar: is contrarie not onelie to fayth, but alſo to natvrall reaſon. For the holy Scripture teacheth vs, that Chriſt is aſcended into heauen, & ſitteth at the right hand of God. And alſo that it was thought conuenient that heauen ſhould containe him, not according to his diuinitie, which is incomprehenſible, but according to his humane nature which is circumſcriptible, or to bee contained in one place, for he toke not onelie the bodie of man vpon him, but alſo the paſſyons of a naturall bodie, and therefore hath his proper place. But if they will néedes haue him preſent in manie places at once, they muſt alſo denie y he hath a bodie, and conſent to the Eutichian hereſey, and ſaie there was a commiſtion of the diuine and humaine nature, which Athanaſius in his Creede denieth, ſaying: *Neque commiſtionem paſſus, neque diuiſionem*, neyther ſuffering mixture nor diuiſion. Yet of this matter was I neuer ſo fully perſwaded, but that ſtill I had ſome doubt of it. And now I renounce it, craning pardon of God, for defending that which I alwayes doubted of.

3 Of tranſubſtantiation, and reall preſence.

Mar. 16.

Act. 3.

Athanaſius in Symbolo.

The number of the Sacraments in the Church, I acknowledge is no more then two, that is to witt, Baptiſme, and the Lords Supper, and theſe two I finde to be inſtituted by Chriſt himſelfe in the holye Goſpell. The other fiue which they adde, which are, Confirmation, Penaunce, Extreame vnction, Order, and Patrimonie: Becauſe I know not where to find

4 Number of Sacraments.

them, neither by the inſtitution of Chriſt, nor in the Goſpell or Newe Teſtament, I count them not for Sacraments: for I thinke none to haue authority to make Sacraments but God onely, and therfore thoſe two I thinke to be Sacraments and none other.

5 Prayer to Saints.

They make a great ſtriuing and ſtrugling to maintaine Prayer, and inuocation to the Saints departed, thinking the mediation of our Lorde and Aduocate Jeſus Chriſt inſufficient for vs: This inuocation, I did thinke being in that Synagogue, to bee a neceſſarie and a conuenient thing, although for the ſame I coulde finde no ground in the word of GOD. Yet one thing in the ſame, being as I thought then an abuſe, I knewe not howe to excuſe: and that was the inuocation of diuers Saints for diuers purpoſes. As, one againſt the plague, as S. Sebaſtian. An other againſt the toothake, as S. Appolonia. Another againſt the falling ſickneſs, as S. Chriſtopher, and diuers other. As though almightie God coulde not heare vs but by the helpe of theſe Saints. And thus in calling vpon them, we derogate from the glorie of almightie God. But they ſay, they deſire them but to pray for them, and aſke no other grace at their handes. Then would I gladly knowe of them why they vſe theſe verſes in their office of S. Peter ad vincula.

Solue iubente deo terrarum Petre cathenas,
Qui facis vt pateant celeſtia regna beatis.

In Engliſh thus,

O Peter looſe as God commaunds, from vs the earthly chayne,
The which to bleſſed mē doſt make, the gate of heauen plaine.

☞ And in a Hymne of the ſame.

Iam bone paſtor Petre clemens accipe,
Vota precantum et peccati vincula,
Reſolue tibi poteſtate tradita,
Qua cunctis celum verbo claudis aperis.

In

In English thus.

Nowe sheepeheard good, ô Peter milde receiue,
The vowes with prayer which we yeeld to thee:
By that same power which God to thee did giue,
Which mak'st the skyes be shut, and wide to bee.

One thing I meruaile at, that as yet the aduersaries beeing in controuersie, whether the Saints do see God or not, and yet graunting that Saints cannot heare the prayers of the liuing but by the sight of God, why so obstinatly they defende this point? And nowe, whereas before I counted it necessarie & conuenient, I count it vaine, and superfluous, and take it for an errour.

Againe, prayer for the dead, is a point of great Religion amongst them: which Article they ground vpon an other no lesse absurde then it selfe, and that is Purgatorie, which Purgatorie I see not how they can defende by Scripture, though they seeme contentiously to wrest certaine places of the Scripture, from the true meaning of the same vnto their owne meaning, and all to defende this grosse errour of theirs, for they say that those soules that depart out of this life with any veniall sinne, or els with the Relikues of mortall sinne, must needes be purged after this life before they can come to Heauen. This is a grosse errour and is taken out of the Poet Virgil, for in that place where he bringeth Anchises, to instruct his sonne Eneas of their state in hell, he speaketh on this sort.

6 Prayer for the dead.

Quin et supremo cum lumine vita reliquit Æneid. 6.
Non tamen omne malum miseris, nec funditus omnes
Corporeæ excedunt pestes, penitusque necesse est
Multa diu concreta modis inolescere mirris.
Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt, aliæ panduntur inanes

Suspensa ad ventos, alias sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni,
Quisque suos patimur manes, exinde per amplum
Mittimur Elysium et pauci læta arua tenemus.

In Englith thus.

And alſo when the pleſant life is gone with gladſome light,
Yet euery miſchiefe from thoſe ſoules is not departed quite,
Nor plague of body yet is gone, and ſo it needfull is,
That many things ſhould them deſtroie which once haue been
Therefore they ſuffer puniſhment, & for offences paſt, (amis.
They haue their need, of bluſtring winds, ſome feele the bitter
And ſome in bottō of a gulfe do waſh their faults away, (blaſt
And ſome with flames of ſcorching fire, for paſſed ſins do pay,
Each one of vs his paine doth feele, and then exempt frō paine,
We walk about theſe pleaſant fields a very little trayne.

This Article therfore with the reſt, is ſuperſtitious, daine and ridiculous.

7. Workes of Supererogation,

Workes of ſupererogation as they call them, are ſo daine and fooliſh, that I meruaile that wyſemen at anie time will conteſſe anie ſuch to bee. For the holie Scripture ſayth, that when we haue done all that we can, we muſt call our ſelues vnprofitable ſeruaunts. Truelie for my part, I knowe not why they ſhould ſo bind God vnto our workes, that if we doe them, he ſhould thanke vs but ſaue vs. For all that we can do, commeth from God, and we are bound to followe, and accept of the good inſpirations of him. But this worde Supererogation, doth ſignifie that the worke which we do, is more then we are bound to do, which taketh away the grace of God as the Pelagean doth, and ſatisfieth our freewill ſo much, as though it had neuer been loſt. But truely I think and beleeue our Freewill to be ſo wounded, that not onely it is not able to do more the we ought, but alſo it can not performe y which we ought to do. Let them of the aduerſary part contend and wrangle neuer ſo much to the contrarie. The grounde of thys

their

their ungrounded doctrine, is taken out of the Parable of the Samaritane, which take compassion vpon him, who discending from Ierusalem to Iericho, was wounded by Theeues. For paying the Hoste of the house for his charges, he told him that whatsoeuer he laid out more thē he had giuen him, at his return he would pay him againe. Yet consider they not, that in that Parable our Sauiour exhorteth vs to mutuall loue & neighbourly charitie, and that euery man is bounde to do good vnto his neighbour in time of nede. *Luk. 10.*

They denie that faith is sufficient to iustifie vs in Gods sight, without our owne merits, contrary to the doctrine of the Apostle in his Epistles to the Romaines, and Galathians. For good workes are indeede required at our handes, not as the cause, but as the effect of our iustification. And for this cause workes are required at our hands, to be a testimonie of our Faith, and a cause that other men may giue the glorie vnto God: for our Sauiour saith, *Sic luceat lux vestra coram hominibus, vt videant opera vestra bona & glorificent Patrem vestrum qui est in cælis.* So let your light shyne before men, that they may see your good works, and glorifie your Father which is in heauen. Then is it consequent, that our iustificatiō commeth no waies of our selues, but onely by faith in Christ Iesus. 3 Good woorkes. *Math. 5.*

After this followeth a most ridiculous doctrine, of the Popes Indulgences and pardons, wherein he doth most insolently arrogate to himself, the dispensations of Christ his passion, applying that to the forginenes of sins, the forme of which hath an arrogant kind of speech, as thus. If a man fast one Friday with bread and water, he shal haue *plenaria indulgencia*, and if he fast in another day, his pardon shalbe limit- 9 Indulgences and pardons.

ten for certaine yeeres, and moodes set, as some say like, or els aquam et culpam. I alwaies thought these trifles vaine, but now I see the blasphemie of them. For this is not possible to get these great Indulgences, but by wearing a paire of Beades, or a Graine, Medall, Crucifixe, Rosarie, Agnus Dei, or such like tromperie. It would be too tedious to set downe the manifold kinds of these Indulgences, which all tend to one ende, that is, to the lessening of the vertue of Christs passion.

10 Images. *Exo. 20.*

The seconde commaundement plainly forbiddeth us to make or to have any graven Image, or y likenes of any thing to worship it. But the adversarie excommunicateth them that denie the necessitie of Images in Churches, as it is to be seene in byers of their Counsels. For say they, it is lawfull, not onlie to retaine them, but also to worship the. The which if it be not against the seconde commaundement, let them judge unto it. For mine owne part do see it, and am ashamed that ever I was so blockishly, as to thinke a block or a stone to bee necessarie or godlie. I thought it so once, but now I cannot be so perswaded. For he that hath any reason in him to discourse, or sence to perceive, cannot be so void of reason, or so sinceleste as to exhibit honor or reverence to a senseles Image, when the same Image, if it had sence, would not onely refuse that worship, but also would willingly fall downe to worship or adore the workman that made it.

11 Communion in both kinds

They hold and defend that the Laye people may not receive y Communion under both kinds, which doctrine is repugnant to y institution of Christ. For he sain unto the that were present with him at his last supper, Take and eate, and drinke ye all of this. For though the adversary say, that the Laye people

for haue.

haue not the priuiledge to receiue the Cup, because the Apostles who only were present at that Supper were Priests, and not Laye men: it holdeth not, for by the same reason, a man may also barre the Laye people from receiuing of either kinde, for y Apostles were Priests, and only present at the Supper, ergo it is vnlawful for any to be partaker of that Supper but onlie Priests. And yet Christ himselfe in another place saith, Vnles you eate my flesh and drinke my blood, you shall haue no life in you. And these wordes he spake not only to the Apostles, but *Turbis Iudeorum*, to the company of the Iewes, and therfore I count their dealings iniurious to the people, their doctrine blasphemous, & their praise to no purpose. *Ioh.6.*

Finallie, all such Articles, which are repugnant to the word of God: I vtterly refuse, as in speciall, the Seruice in an vnknowne tongue, the prohibition of the reading of Scriptures to the Laye people, the forbidding of the translation of the same into a vulgare tongue, Pylgrimages, Vowes, and to conclude, all such Articles, as are contrarie to the Articles of Religion, set downe by publique authoritie, I do vtterly renounce and abiure: and on the other side, I do willingly, and without compulsion, and gladly with reuerence, receiue, embrace, and reallie professe, the laude Articles set forth by publique authority, as doctrine without superstition, and most agreeable to the word of God. 12 Dyuers other Articles.

Thus haue I generally recanted mine errours in matters of Religion, and nowe, will I accuse my wilfulnes and my dealings, touching my disobedience towards my Soueraigne the Queenes most excellent Maiestie. I haue most stubbornly and wilfullye transgressed her Maiesties Lawes. Knowing well the offence of going beyond the Seas, and yet caring

not for that, I proceded further, and willinglie was prieſted at Rome. Thirdly, maliciouſly I came into my Countrey, with a will to ſeduce her Ma. ſubiects from the true and ſincere Religion, and make thē ſubiects to that tyranny, vnto the which I was my ſelfe ſubiect. Then being baniſhed, I returned againe into my Countrey, with the ſame intent that I came in firſt, and for theſe great faultes of myne I am moſt hartily ſorrie, and in the bowels of Gods infinite mercy, I deſire all them, that any waies by my meanes haue beene deceiued, & do nowe repent, to forgiue me. Likewiſe thoſe that haue not as yet their harts moued by my example, to forſake theyr errours, and amend their opinions.

Thus firſt of all I aſke forgiuenes of almightie God, whom like a moſt ingratefull & wilful wretch, I haue moſt grieuouſly offended. Firſt, in abuſing his gifts, which of his fatherly goodnes he had beſtowed vpon me. Secondly, in refuſing and reiecting his holy inſpirations. And laſtly, by prouoking others to offend by my example. And all this haue I done, not like vnto them, vnto whom our Sauiour promiſeth a milder iudgment in the latter day: but like vnto them of whom S. Paule ſpeaketh: Which *Rom. 1.* when they knew God, did not honor him as GOD. He was to be honoured, and therfore my damnation had beene the greater if I had perſiſted. But ſeing that it hath pleaſed him, which hath preſerued mee from my Mothers wombe to call mee to his wonderfull light, I deſire you all that are here preſent, to giue him thankes for the ſame: for there is more ioy in *Luk. 15.* heauen before the Angels of God, for the conuerſion of one ſinner, then for 99. iuſt perſons which neede no repentaunce. Deſiring alſo his diuine Maieſtie, that he would not remember mine olde wickednes

and

and follie: for if he would enter into iudgment with his Seruants, there shoulde none be iustified in hys sight. But that he would think on the passion of our Sauiour Iesus Christ, by the which hee hath most mercifully redéemed mee, desiring him also, that it hath pleased his diuine Maiestie, to call mee to the light of his trueth: so it woulde please him to bring al them which now do liue in blindnes, to the same. *Psal.143*

Secondly, with humble hart I aske forgiuenes of the Quéenes Maiestie, most humbly submitting my selfe to the mercy of so godly a Prince, whom when she called her Subiects to their duetie & obedience, not by seueritie and rigor of the Law, but like a pitifull mother, by mercie: I haue not onely not heard her, but also, (with sorrow I speake it) I haue contemned and set light by.

Lastly, I aske forgiuenes of you that bee héere present, in whom I thinke that I sée all my Countrymen present: desiring you to forgiue all such offences, as I haue committed against GOD, the Quéenes Maiestie, and against you.

God saue the Queene.

THE Recantation or abiuration of Anthonie Tyrrell:

(ſometime Prieſt of the Engliſhe Colledge in Rome, but nowe by the great mercie of God conuerted, and become a true profeſſor of his word.) Pronounced by himſelfe at Paules Croſſe, after the Sermon made by M. Pownoll Preacher: the eight of December. 1588.

IERE. 31. verſe, 19.

Poſtquam conuertiſti me, egi pœnitentiam: et poſtquam oſtendiſti mihi percuſſi fœmur meum.

After thou haddeſt conuerted me (O Lord) I did repent: and after that thou hadſt ſhewed me the grauitie of my ſinne, I ſtroke my thygh for ſhame.

Scene and allowed according to the order appointed.

AT LONDON,
Printed by Iohn Charlewoode and VVylliam Brome.
1588.

To the Christian Reader.

MY Recantation made at Paules Crosse the day & yere aboue written, is nowe published. I thought it expedient (good Christian Reader) to set out together withal, this short discourse by waie of Præface, for these respects which followe. First, that I might make a supplie of such necessarie points, which at the time of making my Recantation, (hauing but halfe an howre allowed me) I was enforced to omitt. Secondlie, that euerie good man, vnto whom the viewe of my recantation shall come, might thorowlie be satisfied of my vnfained meaning in the performance of this action: the which as it concerneth the euerlasting health or detriment of my soule, so of all other mē I were most miserable and wretched, if I should anie waies be infected with hipocrisie or dissimulation. Thirdlie, that I might the better stop the slaunderous reports of the aduersarie whom I haue forsaken, whose pens and speeches (I am sure) will nowe bee so much the more vehement & sharpe against me, by how much I am miraculously escaped and deliuered from them, who no doubt wil seeke to obscure the glory of God in this his wonderfull and prouident worke, and to defame me for the furtheraunce of their owne cause, all that they can.

These respects mooued me to adde some-thing more for the perfectyng of the thing, that neyther that which I had purposed to haue spoken, might be

vnſayd, the Reader better ſatisfied, and the aduerſarie ouerthrowen.

As concerning the firſt poynt, wheras I could not in ſo ſmall a portiō of time, ſet downe the cauſes that mooued me firſt to forſake the Pope, to ſuſpecte his religiō, to make my vnfayned ſubmiſſiō vnto her Maieſtie, together with the cauſes that brought me back againe: what the ſhortnes of time then forced me to omit, heere now I haue ſupplyed by my penne.

The firſt and principall thing that mooued me to forſake the Pope, and to contemne his religion, (next vnto the great mercie and prouidence of almightie God) was his notorious trecheries & vngodly practiſes, againſt our moſte gracious Queene and Soueraigne: vnto the happie conſideration wherof I came not, vntil ſuch time as it pleaſed God to ſtoppe me of my courſe, (which was in raunging vppe and downe her Maieſties Realme, in ſowing the ſeed not only of falſe doctrine, but alſo of ſedition and rebellion) and bringing me into priſon, for as it is written, *Tribulatio dat intellectum, Tribulation giueth vnderſtanding:* & finding my ſelf within the daunger of her Maieſties lawes: I began better to conſider the cauſe and quarrel that I had taken in hand, remembring that ſaying of *Cyprian: Non pana ſed cauſa facit martyrem*, that is *Not the payne but the cauſe maketh a Martir*. I found that my cauſe did more concerne the Pope then any Religion, and that rather I was to be conuicted for matter of high Treaſon, then to be perſecuted with any extremitie for matter of meere conſcience: For that all the world knoweth, that her Maieſtie neuer did put any to death for matter of meere conſcience or Religion.

In the conſideration of my cauſe, which cheefely was for the defence of the Pope: I remembred how

Pius

Pius the 5. had excõmunicated her Ma. & remoued so many of her ſubiects frõ their dutiful & natural obedience, as ſtoode perſwaded of the authority of his accurſſed cenſure: the which (to ſpeak truly) my conſcience alwayes detelted, & hardly could my ſtomack be brought to dygeſt ſuch an vnſauourye pill, vntill ſuch time as by falſe perſwaſion, I was cõtaminate altogether. Beeing therfore (as I ſayd) brought by the prouidence of God into priſon: I came into this happie conſideration, that the defending of the Pope his quarrell: would rather make me a Traitour then a Martir, & that my cauſe would ſooner prooue high Treaſon, then true Religion. For remembring the cauſe and effect of the Pope his excõmunicating of her Maieſtie: I found it was nothing els, but to diſpoſſe her of her Crowne & Royaltie, & that Doctor *Moorton*, a man of little learning, and leſſe Diuinity, after that he cãe into *England* to publiſh the ſame, who trauelling all the North partes: gaue authority generally vnto all the Prieſtes, to perſwade her Ma. Subiects, as well in *foro conſcientiæ*, as in *foro exteriori*, (as they tearme it) to withdrawe their naturall obedience from their Prince, and to prepare them ſelues for rebellion. What effect this Excommunication wrought: the ſequell declared by the Northen rebellion. I remembred alſo, that Pope *Gregorie* that ſucceeded him: dealt a great deale more ſubtelly, & more dangerouſly then his predeceſſour, for wheras Pope *Pius* had excommunicated her Ma. openly: *Gregory* the 13. diſpenſed with all Papiſts, that it might be lawfull outwardly to profeſſe obedience, and to acknowledge her Ma. their lawfull Queene & Soueraigne: and yet inwardly to retayne a traiterous minde, and to practiſe all the tretcheries againſt her that they can. Examples of this matter I need not produce: the ac-

tions and confeſſions of ſuch as haue been executed for their treaſons, can well witnes. I conſidered more ouer, the ſending of *Saunders* into *Ireland*, with a company of ſtrangers for an inuaſiō, & how that *Stukeley* had beene imployed to the ſame purpoſe, had he not been as falſe to the Pope, as he was to his Soueraigne. Theſe & the like conſiderations, at what time I was firſt committed pryſoner into the Counter, made me to ſuſpect mine owne cauſe, & quarrell that I had taken in hand, and God aſſiſting mee with his grace, I humbled my ſelfe, and did write a Letter of ſubmiſſion vnto an honorable Counſeller of this Realme, vnto whom I dyſcouered my knowledge of ſuch vile & horrible practiſes, as I did knowe to be intended againſt her Ma. and the ſtate. I diſlyked the Pope & his Religion, that noſeled men vp in ſuch abhominable treaſons, and deſired to be better enſtructed in matters of faith and ſaluation, and that I might come vnto a more true and godly profeſſion, then before I was brought vp in. My petition was fauourably accepted, I was not only pardoned mine offences: but I was alſo reſtored into grace and fauour: And thys was the firſt time.

Thus hauing declared the firſt & principall cauſe, that moued me to forſake the Pope and to exchange my religion: I ſhall in a woord or two ſet downe the cauſes that made mee to fall backe againe, the which (next vnto the prouidence of almightie God, that ſo had appointed it) was, as I breefly repeated in my recantation, my corrupt affection: For hauing all the dayes of my life been trayned vp among Papiſts, enſtructed in their Schooles, and hearing continuallye their Sermons, reading their Bookes, and giuing my minde little or nothing vnto the ſtudie of holy Scriptures, refuſing alwayes either to heare or to read any

thing

thing that might contrary my firſt conceiued opinion, and hauing all my freendes & acquaintance of the Papiſts parte, thinking that I ſhould be left deſolate and naked when I were departed from them, and hauing more regard vnto the ſhame & obloquie of the world, for altering my religion, then vnto the teſtimony of a good conſcience for my godly and wel doing, and not being ſo thankfull vnto almightie God for ſo great a benefit receiued, as I ought, or ſo carefull to preſerue my ſelfe from the daunger of falling into the like offence agayne, not hauing my ſoule thorowlye clenſed from the dregges of corrupt affection: And falling into the companye of ſuch, as I could not bee but greatly endangered by them, partly by perſwaſion, and partly by flatterie, partlye by fayre promiſes, & partly by intreaty: I was at the length ſo bewitched, as (forgetting my dutie vnto God, my allegeance vnto my Prince, and looue vnto my Countrey) I condiſcended to returne vnto the Pope agayne, and then God with-drawing from me his grace: I was not ſo well minded before, as I became nought & corrupt afterward, nor did not ſo well acknowledge a truthe, ſhew a repentaunce, and make a ſubmiſſion: as I endeuoured afterward to heape lye vpon lye, in ſlaundering of my ſelfe, in defending the Pope, and in vndooing of all the good which before I had doone. In the which minde, after that I had framed an Epiſtle vnto her Ma. for to excuſe the Pope, his Seminarie Prieſts, and to father ſlaunders on my ſelfe & other men, and had written an Apologie and other Libels to that effect, I was ſpeedilie conuaied out of the Realme, thinking firſt to haue trauailed to *Rheames*, and afterwarde to *Rome*. And directing firſt my courſe into *Scotlande*, (for that I feared to finde anie ſecure paſſage at any Engliſh Porte) I came to *Leeth*

of purpose, there to take shypping for *Fraunce*, but finding no passage readie, I tooke the next opportunitie offered mee in a Flie-boate to *Hamborough*, in the which after I had sayled fiue or sixe daies, and comming neere vnto lande, behold there happened such a suddaine tempest & storme, that neither Maister Mariner, or passenger, thought euer that hee should haue escaped drowning. I seeing the imminēt perrill and danger, I called to memorie the dysobedient fact of *Ionas*, who beeing commaunded of God to goe vnto *Niniue*, transported himselfe towardes *Tharsis*: who with the like tempest was punished of almightie GOD for his transgression; I applyed the example vnto my selfe, I thought I had greeuously offended in forsaking my Countrey, & falsifying my faith vnto GOD and my Prince. I vowed, that if it would please God to deliuer mee from that present danger, and to saue the whole company that they might not perrish for mee, I woulde desist my purposed iburney, and returne againe into Englande with what perrill soeuer. To be short, it pleased God to heare my petition, wee came safe to *Hamborough*, where after I had remained awhile, I repayred vnto her Ma. Commissioners that were come thether, who can beare witnes of my repentaunce. Not long after, I came back of mine owne accord into England, and submitted my selfe vnto her Maiesties mercie. Her highnes graciously pardoned mine offence, and so was I restored vnto grace againe, and this was the second time.

Good Lord, what should be the cause of my fall againe? *O altitudo diuitiarum sapientiæ et scientiæ Dei. O wonderfull depth of Gods profounde Iustice and iudgments.* My time was not yet come that I was to bee called effectuallie, something yet remained that God

would

would haue perfected and doone, for the further aduauncement of his glorie, for the which hee permitted me to fall more miserably thē before I had done. And like as *Peter* became worse & worse in the denying of his Maister, and neuer repented him vntyll Christ looked backe vppon him againe: euen so became I worse then euer before I had beene, and was past all hope almost of repentaunce, had not Christ looked backe vppon me in the very last moment of time: for being fallen into the peruersitie of my former opinion, neither feare of death, shame of the world, long imprisonment, could once alter mee, but if I had beene called vnto my tryall anie time within halfe a yeere after, I had I thinke, died as obstinatlie as anie before me had doone. Howe it pleased God at the last to conuert me, I haue set downe in my recantation, I neede not heere report it againe, & thus much I thought good to make a supplie of that, which if time had permitted me, shoulde haue beene deliuered at such time as I made my publike recantation: the which once I had thought altogether to haue concealed, but that I remembred, that *Secretum Regis abscondere, bonum est, opera autem Dei reuelare, honorificum:* that is, *To conceale the secret of the King, is a good thing, but to manifest the wonderfull workes of almightie God, is a most honorable thing.* Now come I to the second cause, to giue thee (Gentle Reader) a fuller satisfaction, that my former recantation hath beene doone without all hypocrisie or dyssimulation.

As my recantation was publicke, and before an honourable, worshipfull, and woorthy assembly, so I hope that their harts were so mooued, that most of them wete enclined vnto pittie & compassion, howbeit, such as heard me not, & shall onely peruse this

dombe Letter. I knowe not howe they may ſtande perſwaded of my true and faithfull meaning, and the more hardlie they may be incenſed againſt me, when perhaps they ſhall heare of my former Lybelles and Letters written in the defence of the Pope, and all Seminarie Prieſts, at ſuch time as I was returned vnto the Pope again; that hauing written ſo vehemētlie in their behalfe, in reproofe of my ſelfe and myne owne confeſſions, with proteſtations that all that I had doone, was but in deepe hypocriſie & dyſſimulation: and now affirming the cleene contrary, may yet ſuſpect me of double dealing, and ſtand in doubt what to beleeue. For if I did ſaie true then, I muſt diſſemble now: and if I ſaie true now, I coulde not but write falſhoode then. For thy better ſatisfaction in this point (good Chriſtian Reader) leaſt thy good opinion of mee might be carried awaie by the fraudulent practiſe of the enemie againe, I haue ſette downe the true cauſes that moued me firſt to reiect the Pope, hoping that they be ſuch, as no honeſt or good man may denie them: which beeing found to be true in the ſight and knowledge of euery man, I leaue it then for the indifferent Reader to iudge, whether I had iuſt cauſe to forſake the Pope as I did, & whether I haue written anie ſlaunder againſt him. His dooings beeing far worſe then that I haue alreadie ſpoken, and whether I had good cauſe to ſuſpect his religion, ſith that our Sauiour ſaith, *That euerie Tree is knowne by his fruite*, and the fruites that the Pope yeeldeth, beeing nothing els but horrible practiſes and Treaſons, I ſee not but that the Tree (as I ſaid in my recantation) together with the body and braunches, is to be hewen downe.

As for my Lybels and writings that I haue penned and made in his defence, the more they rome with

with proteſtations, the more a wiſe man hath cauſe to ſuſpect them; for ſurelie they come all from that foule ſpirit which firſt was throwne out, and beeing returned againe, he brought ſeauen worſe then him ſelfe to hold more ſure poſſeſſiō. But conſider (good Chriſtian Reader) the wonderfull power and mercy of almightie GOD, in this one onely thing. Had I beene aſſured that I had ſetled my former fayth and Religion vppon a ſtable grounde, had not my conſcience cryed out againſt mee, at what time the finger of GOD did effectuallie touch mee, woulde I (thinke you) after that I had wilfully forſaken the fauours and mercies of my Prince, the libertie of my Countrey, the poſſibilitie of preferments, and after I had ſo deſperatlie committed my ſelfe vnto the open ſhame and obloquie of the world, to the daunger of death, & in the extreamitie of ſicknes when I could hope for no life, haue repented mee of that which I had doone, and make ſuch a direction of my faulte, & ſuch a publique recantation as I haue doone, verilie I thinke no wiſe or reaſonable man woulde euer thinke it; and therfore, if this be not a ſufficient and a ſtrong argument to prooue my vnfained repentaunce, I can but crie with the Prophet, *Iudica me Deus, et diſcerne cauſam meam, Iudge me O Lorde, and dyſcerne my cauſe.* I can but referre the matter vnto thee heauenlie Iudge, that in the latter day muſt iudge me and all man kinde: and thus much touching the fulnes of ſatisfaction.

Now laſtlie I thought good to ſette out this Præface for to encounter the enemie, who as I heare, hath publiſhed in Print my former Lybels, ſubſcrybed with mine owne hande, for the which I giue by theſe preſents al the world to vnderſtand, that whatſoeuer I haue written heeretofore in the defence of

the Pope, it hath beene in the time of my ſeduction, in the zeale of Papiſtrie, and therefore thoſe wrytings are not to bee regarded of anie wiſe or godlie perſon. And truelie the Papiſts haue deceiued thẽſelues in the publiſhing of thoſe Pamphlets: for, if Charitie coulde not haue perſwaded thẽ to conceale them, me thinkes that policie ſhoulde, for they doe but miniſter matter vnto me to aunſwer them, wherin I ſhall be conſtrained to lay open their nakednes, which otherwiſe I thought to haue couered, & they heape moe coales on their owne heads then they bee aware of. I ſaie no more at this time, vntill I vnderſtand further what they haue doone. And thus hauing abſolued ſo much as I thought neceſſarie to ad by waie of Præface, I doe referre thee (gentle Reader) vnto the Recantation it ſelfe, crauing pardon if I haue troubled thee ouer long. From my chamber at S. Katherins the 31. of December. *Anno. Domi.* 1588.

Your penitent Countryman and
wel-willer in the Lorde,
Anthony Tyrrell.

The

The recantation or abiuration of Anthonie Tyrrell: &c.

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Considering the notorious & outragious trespasse, after so many mercifull remissions, that not many monthes passed, I publiquelie committed at this place (right honourable, worshipfull, and welbeloued) in the dispersing of certaine infamous Lybels, to the great dishonor of almighty GOD, contempt of true Religion, displeasure of my Prince, scandall and offence vnto all good and godly Christians, reioycing of Gods enemies, and mine owne eternall rebuke and infamie: I was a feard least that my name for euer had béene blotted out of the Booke of life, and that no place had béene left mee in this world for true repentance.

But beholde, such hath béene the effect, as I hope, of some mens good prayers, such hath béene the great fauour shewed me, in the tolleration of my leude and haynous fact, such hath béene the exceeding clemencie of my gracious Prince and Soueraigne: but aboue all, such hath béene the infinite mercie of almighty GOD, in the renuing and perfecting this act of my conuersion, that I doe not onely inwardlie féele an assured hope of Gods euerlasting pardon & forgiuenes, but outwardly also, I séeme to sée a most com-

forrable resemblaunce that all you, which haue had iust cause to hate and contemne me, will yet be moued with compassion.

May it please you therefore to vnderstande, that I am come hether (as GOD is my witnes) not of anie compulsion, or for feare of any temporal punishment, or hope of worldly preferment: much lesse induced thereunto by anie false hypocrisie or dissimulation, but onely the free mercy of almightie GOD so mouing me to confesse my fault, to craue forgiuenes, to renounce those errors that I haue holden & maintained from my childhode, of the Synagoge of Sathan (I meane of the Church of Rome) and to reunite my selfe vnto the auncient Catholique and Apostolique Church of Christ, whereof this Church of England is a part, beeing purged and reformed of all heresie, Idolatrie, and superstition.

But, least you shoulde meruaile by what wylfull follie I was seduced, or rather by what madnes I was moued to fall into that Apostacie, hauing twise before renounced the Pope, that I woulde so impudentlie returne vnto him againe: To yeld you some satisfaction in that point, these may bee also to lette you vnderstand, that the cheefest cause, as neere as I can coniecture, was the wonderfull prouidence of almighty GOD, who suffered mee to fall into ỳ profound depth of all iniquitie, that the bottomles depth of my extreame miserie, might call and cry for succor and helpe vnto the bottomlesse depth of Gods infinit mercie, and that out of that huge heape and masse of sinne, shame and confusion, wherein most miserablie I had enwrapped my selfe, he might pick out matter for to set forth the honor and glory of his holy name. For such is the gwdnes of almightie God, that he sufferеth no euill so great to be committed, but that hee

worketh

worketh out some great goodnes of the same, eyther in shewing his iust iudgment and iustice in the punishing of sinne, or his exceeding mercie and clemencie in the pardoning of sinne, or his omnipotent power, that he alone out of such euill causes, is able to produce these notable and good effects.

Perhaps also he would that I should be an example vnto other men of his iustice and of his mercie: of his iustice, that no man presume of his owne power and strength, least that he fal as miserably as I haue done: of his mercie, that no man dispayre, bee hys offences neuer so grieuous and manie, for were hee drowned and dead in sinne, GOD is able to reuiue him againe (as hee hath done me) whose name bee praysed for euermore.

Let me yet if you please, adde another cause which more properlie concerneth my selfe, which was mine owne peruerse and corrupt affection. For being by the great mercie of almightie God, safely brought out of Sodome, and that mine eyes were opened, & that I did behold & see the manie deformities of ẏ Church of Rome, yet corrupt affection, brought mee to gyue eare vnto false persuasiõ, and false persuasion made me most miserablie with Lots wife to loke backe againe. For hauing beene brought vp all the dayes of my life in Papistrie, and trained in the Scholes of the Papists, whereby my knowledge was greatlie peruerted with the groundes of their Religion, it could not be, but that I must needes bee infected with a great contagion, and according vnto the saying of the Poet: *Quo semel est imbuta recens, seruabit odorem testa diu:* With what liquor a new vessell first is seasoned, of the same it will haue a taste a long time after. So, my vessell, hauing in mine infancie euen to these late yeares, beene filled with no other liquor *Horat.*

then that I had drunke out of the Church of Rome. I was the more easily corrupted when I did fall into the companie of Papists againe. And not beeing so thankfull vnto almighty GOD for the benefite of his grace as I should, nor so carefull to conserue my selfe from the danger of sinne: out of one sin GOD suffered me to fall into another, insomuch as *peccatum* for the most part *est causa et pena alterius peccati*: one sin is the cause and punishment of another: and beeing fallen into an extreame obstinacie, with what furious madnes I came hether vnto the Crosse, it is not vnknowne, howe heere I behaued my selfe, there were many eye witnesses, from hence I was carried vnto Newgate, where I gloried in that I had done, from thence vnto the Counter in Woodstreat, where I remained twentie foure weekes close prysoner in that obstinacie, that no perswasion or good entreatie could conuert me: in so much as if in all that time I had beene called vnto my tryall, as many of my qualitie and condition haue beene, I thinke verilie that I had ended my life as obstinatlie as any of them. *Sed nouit Dominus qui sunt eius*, GOD knoweth who are his chosen, and whome God hath determined to saue, no man can take from him.

Behold, I was during the time of mine imprysonment, visited by the hand of God with an extreame sicknes, I languished of the infirmitie vnto the deris death: for, so manie as did beholde me in my greate maladie, thought that I shoulde neuer haue escaped with life: at that time, I hadde all the consolations and comforts that Papists could yeld mee, and some that shal be nameles, comforted me with the Popes pardons & Indulgences, saying: that I was a happy man, and that my name should be memorable among the Papists when I were dead and gone.

But

But all theſe conſolations at that time, coulde nothing at all comfort mee: I remembred what was written, *Maledictus homo qui confidit in homine*, Curſed is hee that putteth his truſt in man, and hath not his confidence in God alone. It pleaſed ỳ Lorde to touche me with remorſe, I lifted vp my ſoule vnto Jeſus Chriſt the Sauiour of mankind: I cried with the Prophet Dauid, *Peccaui*: and behold, *Tranſtulit Dominus peccatum meum*, God hath pardoned & forgiuen me my ſinne: and therefore I may verie well conclude with the Prophet, and ſay: *A Domino factum eſt iſtud, et eſt mirabile in oculis noſtris*, Thys is the Lords dooing, and it is meruailous in our eyes.

Thus haue you heard a breefe confeſſion of my fault, the cauſes of my fall, and the wonderfull mercy of almightie God in rayſing me vp againe. May it pleaſe you with the like patience, to fauoure mee in hearing of the reſt, and I ſhall diſpatch it with al the breuitie that I can.

And firſt of all as touching mine errours that I haue to renounce. I muſt confeſſe that I did neuer holde any in perticuler, but thoſe generall groundes of falſe doctrine which all Papiſts for the moſt parte do holde, which for that they are many and almoſte innumerable, I knowe not better where I may begin then by ſetting the Axe vnto the roote of ỳ Tree, that euery Tree that bringeth not forth good fruite, together with the body and braunches may bee hewen downe.

The Tree of all iniquitie is the Pope, the roote from whence ſpringeth all falſe doctrine, hereſie and ſedition, is his blurped Primacie. For, whilſt hee may gouerne like a God vppon earth, hee forgetteth that there is any God in heauen. Hys pryde in thys point is to intollerable, for he clymeth with Lucifer

aboue the Heauens, insomuch as the saying of the Prophet Esay may very well bee applyed vnto him, which although it be meant of Nabuchodonozor, yet is it not vnproperly applyed vnto this his Cosen Germaine, the wordes are these: *Ascendam super altitudinem nubium, et similis ero altissimo:* I will ascende aboue the height of the Clowdes, and I will bee like vnto the most highest. Who ascendeth aboue the Clowdes if not the Pope, who extendeth his authoritie aboue the Heauens? Dooth not hee alone canonize Saints? Doth not he alone make Martyrs, bee they neuer so rancke and wicked Traytors? He maketh himselfe coequall with GOD, in forgiuing and pardoning of sinne, hee alone hath power and authority to censure the holy Scriptures, for they are not Canonicall without his making: they may haue no other interpretation but of his allowing. His Decrees, Definitions, Traditions and Ceremonies, are of equall credit with the holy Scripture, for wee are bounde to beleeue them vpon paine of damnation, as well as the other. Hee alone hath the keeping of the Churches Treasure, which, as they say, consisteth of the merits of Christ and of his Saints: wherein hee committeth an horrible blasphemie, to make the Saints copartenors with Christ in the act of our Redemption. What shall neede many wordes, he is the contayner of all trueth, he cannot erre, so that the resolution of the Papists fayth doth depende vppon the Pope alone. If any Papist doo obiect and say, that I say vntruelie, for that they grounde their Fayth vpon the definition of the Church, I woulde but aske them what Church they meane, surely they meane not the vniuersall Church of Christ, but the particuler Church of Rome (if that may be called a Church that is infected with so great a contagion) and who I

pray

pray you is the Gouernour and Ruler of ỹ Churche but the Pope alone? As for the Generall Counsels whereof they bragge so much, it is a most vaine and friuolous thing. For no Counsell can be called without the Popes sommoning, and no Counsell can bee of authority without his confirming: so that the full resolution of any doubt in doctrine dependeth vppon the Pope alone, be he neuer so vnlearned, neuer so wicked a man.

O vnhappy Church that resteth vpon such a one. From hence proceeded all my errours in doctrine whatsoeuer: for, whilst I grounded my fayth vppon the authoritie of the Pope, I had small regarde or none at all vnto the holy Scripture, I cared not although I wanted prooues for my doctrine out of the worde of G O D, it was sufficient that I coulde say thus it is set downe by the Pope, thus wee must beleeue: and therefore the Popes Diuinitie may well be called positiue, for it is set downe after his owne fashyon. From hence, proceeded my erro of ỹ Masse, that it was a sacrifice propitiatorie for the quick and the dead. From hence, my erro of transubstantiation, that the Sacrament of the Lords Supper was to be administred vnto the Laie people vnder one kind, That the publique seruice of the Church was to be celebrat in an vnknowne tongue. That there were fiue Sacraments more then euer Christe did institute. From hence, proceeded my doctrine of Purgatorie, Pardons, Prayer for the dead and satisfactions. From hence, inuocation of Saints, worshipping of Images, and Pylgrimages did proceede, with many other absurdities too long here to repeate. Let it suffise, I beseeche you, that in one worde I renownce the Pope and all his doctrine, who for that hee hath mounted so high with the King of Babylon,

it cannot be but that the like pryde wil haue the like like fall, and therefore I wyll recyte but hys fall, and there I will leaue him. It followeth in the Prophet, *Veruntamen ad infernum detraheris, in profundum laci,* Notwithstanding, thou shalt be drawne downe to hell vnto the bottome of the Lake: from the which god Lorde deliuer mee and all good men. And thus much of my errors that I do renounce.

Hauing by Gods prouidence emptied my vessell of this vnsauorie liquor, may it please you in a word to vnderstand, what liquor I haue receiued in, (for as the Philosopher sayth: *Non est vacũm in rerum natura,*) The liquor therefore that I haue receiued surely is no other, then that which I haue drawne out of the pure Fountayne of Gods most holie word. And I beléeue that all things necessary for mans saluation, are sufficiently contained in Gods most holie word, and that no man is bound to beléeue as an Article of hys Fayth, any other doctrine then is expressed in holy Scripture, or by necessary consequence may be deduced out of the same. And because I would not séeme to be carried from hence foorth wyth anye perticuler spyrite, I do firmely assent vnto all those Articles of Religion which haue béene set downe by the common consent of the learned Clergie of thys Realme, vnto the which, for that I do find them in all poynts agréeable vnto Gods most holy worde, I haue most willingly subscribed, and shall defend them God wylling, against all the aduersaries whomsoeuer. And thus much as touching my present beléefe of doctrine.

Nowe lastly it remaineth, that I do aske perticuler and publique forgiuenes according to the persons against whom, and according to the quallitie of the offence wherein I haue offended. And heere I must

muſt confeſſe to the greater honor of almighty God, that I haue had manie and vehement temptations to hinder me from this action of repentaunce, but the temptations beeing but worldly and fleſhly, with the ſword of Gods ſpirit I haue cut them a ſunder vnto nothing, and againſt the ſhame of the worlde I haue learned to ſay, *Melius eſt confundi in hoc ſæculo, quam in futuro*, Better it is to be confounded in this world, then in the worlde to come. And againſt pryde and haughtines of minde, (the which temptations dyd much moleſt me) I haue learned to ſay with Auguſtine, *Melior eſt in malis factis humilis confeſsio, quam in bonis, ſuperba gloriatio*, Better it is when a man hath doone euil, humblie to confeſſe his faulſ, then proudly to vaunt of any good deed. And rather I had with the penitent Publican confeſſe my ſelfe an open ſinner, then with the proude Phariſey to proue my ſelfe a lyer.

I do therefore in all humilitie proſtrate my ſelfe firſt before the mercy ſeate of the omnipotent Maieſtie, crauing pardon and forgiuenes from the bottom of my hart for my many ſinnes and offences. Secondly, of the Quenes moſt excellent Maieſtie, my gratious Lady and dread Soueraigne, whoſe great mercie and clemencie towards mee, I haue ouermuch abuſed. Firſt, by liuing fifteene yeeres beyonde the Seas among her Maieſties profeſſed enemies, and foure yeres hauing beene of the Romaine Seminary, from whence I was ſent by the Pope and the Ieſuites into this her Maieſties Realme. Eyght yeeres I haue conuerſed and raunged vppe and down within her Maieſties Dominions as a Seminary prieſt, (except ſome ſmall time that I had beene in prylon) to ſowe the ſeede of ſedition & of falſe doctrine, and to gaine as many of her Maieſties Subiects vnto the

Pope as I coulde. Yet muſt I protеſt that I coulde neuer in my life be induced to conſent vnto any treacherous practiſe againſt her Maieſties perſon, and that alwaies it greeued mee, when I did heare her Maieſtie miſtermed, or vnreuerently ſpoken of at anie time. I muſt confeſſe that I was priuie vnto a great part of the Treaſon of Ballard and Babyngton, and I diſcouered my knowledge thereof vnto an honorable Counſeller of this Realme: but, after that I was fallen vnto the Pope againe, for the ſauing of his credite and his Seminarie Prieſtes, I denyed all againe, and therfore I do craue of her Maieſty pardon and forgiuenes againe and againe.

Thirdlie, I alſke forgiuenes of the right reuerend Father in God, my Lord Archbiſhoppe of Canterburie his grace, for that I haue abuſed his fatherly goodnes with deepe diſſimulation.

Fourthlie, I moſt humblie craue pardon and forgiuenes of ẏ right honorable my eſpeciall good Lord, the Lorde high Treaſurer of England, whoſe godlie expectation of me by my ſiniſter and leude dealinges I haue ouermuch abuſed, and yet his honor alwaies recompenſed myne euill with good againe.

Fiftly, I craue pardon and forgiuenes of this honourable, worſhipfull, and worthy aſſemblie. Finallie, of all the world, and eſpecially of all my deare and louing Countreymen, and thoſe whom I haue anie manner of waies deceiued with anie corrupt or peruerſe doctrine, praying GOD to conuert them as he hath conuerted me, that I with them, and they with me, may liue together in the Kingdome of Heauen. Moſt humbly beſeeching you, right honorable, worſhipfull and the reſt, to open the bowels of your compaſſion to me, and that you would not ſo much reſpect what maunner of man I haue beene, as to conſider what

what nowe by the grace of GOD I am, and by the same grace shall so continue.

If it may please you to vouchsafe me this my first petition, that euer I requested at your hands in this publique manner, I shalbe so carefull by Gods grace to conserue so great a benefite, as I hope neuer to trouble you in the like againe.

It pleased GOD the last Sunday, to reioyce your harts at the conuersion of a sinner, which ioy that then was made, did represent the ioy in Heauen. I hope that he shall reioyce your harts againe to day, and I pray God you may so reioyce your harts euery day, vntill wee come vnto that compleat and perfect ioy, where we may ioy for euer, and say, *Hæc est dies quam fecit Dominus, exultemus et lætemur in ea,* This is the daie which the Lord hath made, let vs reioyce & be merrie therein. God that hath enclyned my harte vnto repentaunce, I hope wil also encline your harts to yelde forgiuenes. To his Maiestie, being three persons in Trinitie and one in vnitie, be all honour, prayse, glorie and dominion, bothe nowe and euermore. Amen.

God saue the Queene.

Hæc omnia superscripta vere et non ficte, ex animo et corde fuisse dicta, testis est mihi Deus : manuque propria sunt exarata.

Anthonius Tyrrell.